and habits and way of life, but family and church, industry and city, political institutions and social order. Conscious that he is but a stranger and pilgrim, hurrying from this transitory life to a life to come, he turns with almost physical horror from the vanities which lull into an awful indifference souls dwelling on the borders of eternity, to pore with anguish of spirit on the grand facts, God, the soul, salvation and damnation. " It made the world seem to me," said a Puritan of his conversion, " as a carkass that had neither life nor loveliness. And it destroyed those ambitious desires after literate fame,.which was the sin of my childhood. . . . It set me upon that method of my studies which since ihen I have found the benefit of* . . . It caused me first to seek God's Kingdom and his Righteousness, and most to mind the One thing needful, and to determine first of my Ultimate End." •

Overwhelmed by a sense of his " Ultimate End/' the Puritan cannot rest, nevertheless, in reflection upon it. The contemplation of God, which the greatest of the Schoolmen described as the supreme blessedness, is a blessedness too great for sinners, who must not only contemplate God, but glorify him by their work in a world given over to the powers of darkness. " The way to the Celestial City lies just through

this town, where this lusty fair is kept ; and he that will go to the City, and yet not go through this town, must needs go out of the world." * For that awful journey, girt with precipices and beset with fiends, he sheds every encumbrance, and arms himself with every weapon. Amusements, books, even intercourse with friends, must, if need be, be cast aside; for it is better to enter into eternal life halt and maimed, than having two eyes to be cast into eternal fire. He scours the country, like Baxter and Fox, to find one who may speak the word of life to his soul. He seeks from his ministers, not absolution, but instruction, exhortation and warning.